

Abilene Approval Chart for Curriculum Changes

A = Approve I = Information Item R = Respond in Writing

Course Number BIBM 753

or Degree Plan

A new course is being added to the Doctor of Ministry degree plan (see attachment). BIBM 716 will no longer be taught. The major assignment in BIBM 716 is a prerequisite for BIBM 725. The new course, BIBM 753, is designed to facilitate and assign the prerequisite assignment.

Indicate the requested change.

	Change to a Course	Dept./School ¹	College	Dean	TEC	UGEC	AUAC/Grad	Provost	President
1.	Title (description unchanged)	A	A	A	I	-	I	I	I
2.	Description (not affecting content)	A	A	A	I	-	I	I	I
3.	Course term(s)	A	I	A	I	-	I	I	I
4.	Content (change of course outcomes)	A	A	A	I	-	I	A	I
5.	Number of hours (lecture, lab, contact)	A	A	A	A	-	A	A	I
6.	Course number within the hundred	A	A	I	I	-	I	I	I
7.	Course number beyond the hundred	A	A	A	A	-	A	A	I
8.	Prerequisites	A	A	A	I	-	I	I	I
9.	Course fee(s)	A	-	A	-	-	-	A	I
10.	From U to G or G to U	A	A	A	A	-	A	A	I
11.	Cross-list course	A	A	A	A	-	A	A	I
12.	Department of record	A	A	A	A	-	A	A	I
13.	Close a course	A	A	A	A	-	A	A	I
14. ✓	New course (includes combining or splitting courses)	A	A	A	A	-	A	A	I

A = Approve I = Information Item R = Respond in Writing

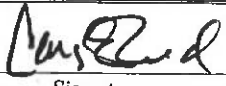
	Change to the University Requirements (All Campuses)	Dept./School ¹	College	Dean	TEC	UGEC	AUAC/Grad	Provost	Faculty	President	Trustees
1.	University Requirements — Change course outcomes of an included course ²	A	A	A	—	A	—	A	—	A	—
2.	University Requirements — Add or drop a required course from the University Requirements ²	A	A	A	—	A	—	A	A	A	—
3.	University Requirements — Add or drop a course from a menu within the University Requirements ²	A	—	—	—	A	—	A	—	A	—
4.	University Requirements — Change hours within a menu in the University Requirements ²	A	A	A	—	A	—	A	A	A	—
	Change to Catalog Information (for Campus)										
1.	General Requirements for Bachelor's Degrees and Associate's Degrees	—	—	—	—	—	A	A	A	A	—
2.	Policies governing academic probation and suspension	—	—	—	—	—	A	A	A	A	—
3.	Requirements for graduating with honors	—	—	—	—	—	A	A	A	A	—
	Change to a Degree Plan Proposed by Faculty or College										
5.	Educational Program — Revise ³	A	A	A	A	—	A	A	—	A	—
6.	Educational Program — Adopt/change admission requirements	A	A	A	A	—	A	A	—	A	—
7.	Educational Program — Add ³	A	A	A	A	—	A	A	A	A	I
8.	Educational Program — Discontinue	A	A	A	A	—	A	A	A	A	I
9.	GPA — Revise program-required GPAs	A	A	A	A	—	A	A	—	A	—
10.	Minor — Revise	A	A	A	I	—	I	I	—	I	—
11.	Minor — Add	A	A	A	A	—	A	A	—	A	—
12.	Minor — Discontinue	A	A	A	A	—	A	A	—	A	—
13.	Degree — Add	A	A	A	A	—	A	A	A	A	I
14.	Degree — Discontinue	A	A	A	A	—	A	A	A	A	I
	Change to a Degree Plan Proposed By Provost										
15.	Educational Program — Discontinue	R	—	R	A	—	A	A	A	A	I
16.	Minor — Discontinue	R	—	R	A	—	A	A	—	A	—
17.	Degree — Discontinue	R	—	R	A	—	A	A	A	A	I

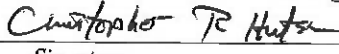
¹ When an academic unit does not have a council, the UGEC and/or AUAC will serve as its academic council, depending on the nature of the issue.

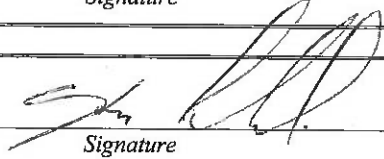
² Courses that satisfy ACU's University Requirements will normally have lower-level numbering, be free of prerequisites and co-requisites, appeal to more than one or two majors, and "not narrowly focus on those skills, techniques, and procedures specific to a particular occupation or profession" (SACS 2.7.3). Departments may request exceptions to the first three criteria.

³ For undergraduate majors, a minimum of 30 hours is required. These programs must have a minimum of 6 elective hours, unless the requirements of external accrediting bodies make it impossible.

Revised 8-29-22

Department/School Chair(s)	
 Signature	12 Oct 22 Approval date
_____ Signature	_____ Approval date

College Academic Council(s)	
 Signature	11-7-2022 Approval date
_____ Signature	_____ Approval date

Dean(s)	
 Signature	11-10-2022 Approval date
_____ Signature	_____ Approval date

Teacher Education Council	
_____ Chair's signature	_____ Approval date

University General Education Council	
_____ Chair's signature	_____ Approval date

Abilene Undergraduate Academic Council	
_____ Chair's signature	_____ Approval date

Graduate Council	
_____ Chair's signature	_____ Approval date

Provost	
_____ Signature	_____ Approval date

Faculty	
_____ Chair of Faculty Senate	_____ Approval date

President	
_____ Signature	_____ Approval date

Application for a New Course v10.7

Discard instructional pages A-C before submitting application

Course ID (<i>Subject and Number</i>)	BIBM 753
---	----------

I. Systems and Catalog Information Complete each item.

1	Course Developer	Tim Sensing
2	Course Instructor	Tim Sensing and Ron Bruner
3	Course Title	Contextual Analysis in Practice
4	Course Abbreviation for Banner if title is more than 30 characters	
5	College	CBS
6	Department or School	GST
7	Number of Credit Hours	3
8a.	Number of contact hours – lecture	40
8b.	Number of contact hours – lab/activity	
9	Is the course for a fixed or variable number of credit hours?	fixed
10	Explanation for variable credit	
11	Is the course repeatable for additional credit?	no
12	Maximum total number of credit hours a student can earn for this course	3
13	What type of course is this? (Select one option. Please see Schedule Type definitions on Page C.)	☐ Traditional lecture ☐ Traditional lab ☐ Traditional lecture/lab ☐ Experiential Learning ☒ Seminar ☐ Studio ☐ Thesis ☐ Dissertation
14	Number of faculty workload hours	3

15	Grade Mode	☒ Standard ☐ Credit/No Credit (undergrad only)
16	Maximum Enrollment	15
17	Catalog Description (50 words or less)	Explores the field of congregational studies to foster contextual analysis.
18	List any prerequisites (course/s, test scores, class standing, major, etc.)	BIBM 702 Biblical and Theological Foundations of Ministry
19	List any corequisites (these <i>must</i> be taken at the same time; note that a single requirement cannot be both a prerequisite <i>and</i> a corequisite)	
20	If the course is cross-listed, specify the Course ID(s)	
21	Does this course require any additional student course fees?	☒ No ☐ Yes If yes, attach a completed "Request to Add or Change Course Fees" form. Describe in section IV-8.
22a	Will the course be offered in fall terms?	☐ No ☐ Yes If yes: all, even, or odd years?
22b	Will the course be offered in spring terms?	☐ No ☐ Yes If yes: all, even, or odd years?
22c	Will the course be offered in summer terms?	☐ No ☒ Yes If yes: all, even, or odd years?
23	First semester this course will be offered under new Course ID. <i>May not be earlier than the coming fall semester.</i>	Summer 2023
24	Is this course required for a degree/s?	☐ No ☒ Yes If yes, attach a revised degree plan(s) reflecting the placement of the new course.
25	Should the addition of this course be retroactively applied to the degree plan it supports? <i>This is rare, and rationale should</i>	☐ No ☒ Yes If yes, provide rationale: Do to faculty resources, students will transition to the new degree plan.

	<i>explain compelling extenuating circumstances.</i>	
26	Has this course been offered as a Special Topics course? <i>New courses are not required to be taught as Special Topics courses prior to approval.</i>	☒ No ☐ Yes If yes, provide course ID, term, and enrollment:
27	List any courses in which the content overlaps the proposed course. (Course ID and Name) <i>Attach a statement from the instructor/dept chair of the existing course justifying the new offering in Section IV-D.</i>	

II. Curriculum

- A. Explain effect on degree plans. If the addition of the course alters degree requirements, submit a separate Approval Chart for Curriculum Change to update the degree plan.

The required BIBM 716 (six hours) will now be two three-hour courses BIBM 702 (an existing course in the catalog) and 753 (the new course).

- B. Justify the addition of this course to the current curriculum, explaining the gap it meets.

Since BIBM 716 will no longer be taught, the major assignment from that course will constitute the primary focus of the new course.

III. Course Design

- A. Audience and Course Goal

1. Describe the intended audience, including prerequisite skills. Doctor of Ministry students who are preparing to write the prospectus.
2. State the overarching course goal(s) in performance terms. Students will be able to analyze ministerial contexts.

- B. Student Learning Outcomes and Measurements

	Student Learning Outcome	Measurement
1	Communication Graduates will have facility in critical thinking, analysis, and in oral and written communication (Prog 5)	To facilitate writing theological and theoretical constructs that support the project/thesis. Assignments: Project, class discussions, Canvas assignments

2	Cultural Competence DMin graduates will demonstrate an increased competence in reading, assessing, and interpreting varied cultural contexts of ministry. (DMin 2)	Students will utilize qualitative research skills to listen and describe the context of their ministry project. Assignments: Project, class discussions, Canvas assignments
---	--	---

3. Text and Resources

1. Sensing, Tim. *Qualitative Research: A Multi-Methods Approach for Doctor of Ministry Dissertations*. Eugene, OR: Cascade, 2022.
2. Ammerman, Nancy T., Jackson W. Carroll, Carl S. Dudley, and William McKinley. *Studying Congregations: A New Handbook*. Nashville: Abingdon, 1998.
3. Harder, Cameron. *Discovering the Other: Asset-Based Approaches for Building Community Together*. Herdon, VA: Alban, 2013.
4. Idestrom, Jonas. "Action Research and Theology," in *The Wiley Blackwell Companion to Theology and Qualitative Research*, eds. Pete Ward and Knut Tveitereid. Hoboken, NJ: John Wiley & Sons, 2022, 424-434.
5. Lee, Boyung. "Teaching Spirituality with Qualitative Research Methods," in *Qualitative Research in Theological Education: Pedagogy in Practice*, eds. Mary Clark Moschella and Susan Willhauck. London: SCM, 2018, 149-168.

IV. Supporting Documentation

Required of all applications	
1	Approval Chart for Curriculum Changes
2	Syllabus — Attach the syllabus for the course based upon the anticipated first-semester offering.
3	Instructional Design — The syllabus must be reviewed by the Adams Center. Attach a copy of the Adams Center letter.
4	Library — Submit new course application and syllabus to the Library dean's office. Attach the Library's memo.
Attach if applicable	
5	Content Overlap — Include one document for each course you listed in Section I-27. Attach statement from instructor/dept chair of existing course justifying the new offering.
6	Departmental Resources — List the resources that support the course and are available only through the department, if applicable. Attach the list of the holdings and the location/s.
7	Resources — List resources (other than library or departmental resources) that are

	needed to support this course (computers, lab equipment, other technology, etc.). Attach a complete list of all items and indicate possible sources or estimated cost of each. List the sources of any needed funds.
8	Expenses — List additional expenses needed to implement this course (full-time or part-time faculty, graduate or lab assistants, student employees, travel, special student costs, room renovation, storage facility, etc.). Attach a complete list of all items, the estimated cost of each and the source of the funds.
9	Justification — Attach any documents to which you refer in Section II-B.

BIBM 753
Contextual Analysis in Practice

Abilene Christian University
Drs. Ron Bruner & Tim Sensing
Summer, 2023

Contact Information:
Office: #290 OPBS Bldg.
Office Hours: By Appointment

ACU Box 29416
Abilene, TX 79699

Office: 325-674-3792
rkb01a@acu.edu
sensingt@acu.edu

Mission Statements:

The mission of Abilene Christian University is to educate its students for Christian service and leadership throughout the world.

The mission of the Academic Division of Abilene Christian University is to plan, organize, and implement academic programs that focus on educating students for Christian service and leadership throughout the world.

The mission of the College of Biblical Studies is to provide leadership, preparation, and resources for effective worldwide ministry in the cause of Christ.

The mission of the Graduate School of Theology is to equip men and women for effective ministerial leadership in a variety of missions and ministry contexts and to provide strong academic foundations for theological inquiry.

The mission of the Doctor of Ministry degree is to enhance the practice of ministry for persons who hold the M.Div. degree and have engaged in ministerial leadership. -

Course Description:

Explores the field of congregational studies to foster contextual analysis.

Course Prerequisite: BIBM 702 is required prior to taking BIBM 740.

Student Learning Outcomes and Course Competencies

Student Learning Outcomes	Competencies	Measurements
Communication Graduates will have facility in critical thinking, analysis, and in oral and written communication (Prog 5)	To facilitate the writing of theological and theoretical constructs that supports the project/thesis.	Project, class discussions, Canvas assignments
Cultural Competence DMin graduates will demonstrate an increased competence in reading, assessing, and interpreting varied cultural contexts of ministry. (DMin 2)	Students will utilize qualitative research skills to listen and describe the context of their ministry project	Project, Canvas Assignments

Course Textbooks:

1. Sensing, Tim. *Qualitative Research: A Multi-Methods Approach for Doctor of Ministry Dissertations*. Eugene, OR: Cascade, 2022.
2. Ammerman, Nancy T., Jackson W. Carroll, Carl S. Dudley, and William McKinley. *Studying Congregations: A New Handbook*. Nashville: Abingdon, 1998.
3. Harder, Cameron. *Discovering the Other: Asset-Based Approaches for Building Community Together*. Herdon, VA: Alban, 2013.

Required Readings:

1. Idestrom, Jonas. "Action Research and Theology," in *The Wiley Blackwell Companion to Theology and Qualitative Research*, eds. Pete Ward and Knut Tveitereid. Hoboken, NJ: John Wiley & Sons, 2022, 424-434.
2. Lee, Boyung. "Teaching Spirituality with Qualitative Research Methods," in *Qualitative Research in Theological Education: Pedagogy in Practice*, eds. Mary Clark Moschella and Susan Willhauck. London: SCM, 2018, 149-168.

Pre-Class Assignments

1. Read *Qualitative Research* and "Action Research and Theology."
2. Respond to all the pre-assignment activities, discussions, and assignments on Canvas.

Canvas Discussion Board Questions: (100 points)

1. Define the following terms: (40 points)
 - a. Practical theology
 - b. Qualitative Research
 - c. PAR

- d. Ethnography
 - e. Reflexivity
 - f. Human Subjects Research
 - g. AI
 - h. Asset Mapping
2. What is the nature and purpose of DMin research? (10 points)
 3. Compare and contrast applied theology and constructive theology. (10 points)
 4. What are at least five key elements of ethical research practice? (10 points)
 5. What is the relationship between ecclesiology and qualitative research? For example, what is the warning given by Sensing as he explores the literature on “reify” ecclesiologies? (10 points)
 6. What is the relationship between collaborative research and PAR? Identify to what extent and in what ways and places a researcher participates with others in PAR. (10 points)
 7. What are the relationships between qualitative research, congregational experience, and theology? (10 points)

Canvas Assignment: Contextual Assessment Using Boyung Lee’s Methodology (200 points)

Using Boyung Lee’s rubric, student investigators will engage in a series of observations of the church, community, or ministry of which they have been a part, and which has spiritually formed them. The observations will be structured in the format below.

- **Description** – Provide a “thick” description of what you observe in the midst of this community. Clearly and respectfully describe what you detect with your five senses without making judgmental statements. Let the community you observe speak for itself. During your visits and conversations with community members, take fieldnotes describing what you see, hear, feel, notice, including physical environments, and feel free to quote your notes in the paper. In other words, this section should describe what the community does, including observable practices and the spoken or enacted (operant) theology, as well as the space in which it lives.
- **Analysis** – Carefully analyze the community’s distinctive spirituality in its context to understand why and how that community does what it does. Support this analysis by considering the community’s available resources using varied tools, such as the website, historical documents, budgets, etc. In other words, your analysis should use artifacts, history, and contextual factors to make sense of the apparent spiritual behavior of the community and its espoused theology. Why does the community do what it does? Be careful about the motives you attribute to others.
- **Evaluation** – Evaluate thoughtfully and thoroughly the theological, sociological, and cultural factors (theology, race, ethnicity, gender, class, etc.) of the community’s

distinctive spirituality with support from relevant literature from other disciplines. You have discussed operant and espoused theology in previous sections, here you evaluate those alongside normative theologies. Bring your previous training from different fields and experiences to assess what you have learned about this community.

- **Response** – The student offers an emerging characteristic, distinction, or pattern of the observed community's spirituality, and makes **constructive** suggestions and comments to the observed community, whether/how the community is observing engaged spirituality or not. The student also makes critical reflections on her/his/their learning from this observation for her/his/their own current and future ministry contexts and spiritual leadership for social change.

Each student investigator will produce a 5,000-to-6,000-word essay reporting the results of their fieldwork. This essay will be footnoted where appropriate and double-spaced. Responses should focus on construction or reconstruction, not deconstruction. These essays will be shared among peers and become part of a discussion posted on Canvas prior to the one-week intensive class. This assignment is modified from the work of Boyung Lee, "Teaching Spirituality with Qualitative Research Methods," in *Qualitative Research in Theological Education: Pedagogy in Practice*, eds. Mary Clark Moschella and Susan Willhauck (London: SCM, 2018), 149-167, here 161.

Major Assignment: Ministry Context Analysis and Proposal (MCAP)

Value: (300 points)

Overview

Your dissertation draws upon a contextual analysis described in Sensing, *Qualitative Research*, pp. 82–87. The MCAP is designed to foster that analysis. In this assignment, you will be doing the work of a practical theologian as you develop a ministry context analysis and propose an intervention. Your analysis will be a paper formed in four stages that demonstrate four distinct theologically informed movements. You will 1) develop a series of intentional listening approaches to develop a compelling narrative about a specific context, 2) apply a practical theological method to the context, 3) engage in theological reflection, and 4) identify areas of concern within your ministry context. This assignment creates an opportunity for you to develop and demonstrate advanced leadership skills while increasing your capacity to read, assess, and interpret varied ministerial contexts.

Instructions

Informed by your work in BIBM 702 Ministerial Leadership and the required readings for this course, you will continue your reflection on practical theology in the examination of the cultural realities and context of a group with whom you are serving. There are various factors that depict the reality of your ministry context such as ritual, symbol, language, resources, history, activity,

value, and leadership style. The work of a practical theologian is the process of observation, reflection, and diagnosis. You will engage with others in your context in significant listening to develop a “thick” narrative of that context. Then, you will present theological reflection on what you observed, and finally, with the assistance of others from that context, you will identify an area in your ministry context that presents itself as a concern. The identification of a contextual concern should emerge from a triangulation of perspectives, thus producing a more trustworthy result (Sensing, *Qualitative Research*, 172-176). The steps below provide detailed instructions for each part of your analysis:

Step 1: Narrative – Develop listening/research approaches to develop a contextual narrative (9-10 pages)

Your descriptive analysis will require you to work with a group of opinion leaders (8-12 persons) from your ministry context. They will be instrumental in answering the questions and providing you context in the narrative portion of your paper. The following questions will assist you in developing a “thick” narrative:

Choose one or more of the options below:

- Using Jim Herrington’s *Leading Congregational Change* develop a vision community. With the vision community, explore vision and visionpath. Present what you will communicate and how you might empowering change within your ministry context.
- Drawing on the ideas in Callahan’s *Twelve Keys to an Effective Church* conduct a retreat to identify your congregation’s strengths and weaknesses. What strategies could you consider for increasing your church’s effectiveness in its strongest keys?
- Study your ministry context according to the six frames used in *Studying Congregations*. Using the approaches described, study your congregation or ministry setting’s *theology* (chapter 1), *ecology/context* (chapter 2), *culture/identity* (chapter 3), *process* (chapter 4), *resources* (chapter 5), and *leadership* (chapter 6).
- Utilizing Cameron Harder’s *Discovering the Other* develop and execute an asset mapping exercise in your congregation with a group of opinion leaders. What did you learn?
- Conduct a series of interviews with key persons within your ministry context, using a set of questions that you developed around your reflective understanding of the context.
- Utilize the Church Health Assessment from the Siburt Institute and develop a learning exercise with church leaders.
- Other methodologies can be considered. See professors.

Step 2 – Theological Frameworks (4-6 pages)

Utilize a practical theological method (Whitehead, Osmer, Bevans, Sensing, or other method approved by your professor) to reflect on your learning about your context.

Step 3: Theological Reflection - Engage in theological reflection on learnings thus far (6-7 pages)

The goal of this portion of your paper is to answer the question, “What *should* be going on here?” Below are some questions that may assist your reflections. The objective here isn’t to answer all of these questions; rather, to assist you in theological reflection toward what *should* be going on in this context.

Questions to stimulate reflection:

- What are you learning? How is God at work in your context? How is God understood within your context?
- How is mission, gospel, community, creation, renewal, or evangelism understood? What are the points where Scripture and historical theology challenge, critique, and affirm what you are observing?
- What disconnects are there in the operant, espoused, and normative theologies at work in this context?

Step 4: Concern – Identify an area of concern (4-5 pages)

- Use information you have discovered in the narrative and your theological reflection to put forth a problem, challenge, action, or intervention that needs to be addressed within your ministry context.
- Clearly identify the concern and offer possible actions (practices) that may be useful in addressing the concern. Remember, you are not solving the problem, you are merely identifying possible interventions within your ministry context.
- Collaborate with your community as you discern this section of the paper. See Sensing, *Qualitative Research*, pp. 84–85. Also, employ the collaborative nature of research as described by Sensing throughout his discussion of PAR.

Paper Specifications

- Put your name in the upper left corner of the paper.
- Format and cite using SBL or Turabian/Chicago manual of style.
- Length of paper is 23-28 pages.
- 12 point font.
 - Narrative (9-10)
 - Frameworks (4-6)
 - Reflection (6-7)
 - Concern (4-5)
- Save the assignment as **MCAP + your last name + first initial**. For example, Jane Smith's assignment would read: **MCAPsmithj**. Post in Canvas by the due date.

Point Value Summary

Canvas Discussion Questions (10- points)

Canvas Assignment 1 (200 points)

MCAP Major Assignment (300 points)

Total (600 points)

Grading Scale: Based on a 100-point scale.

A=90-100

B=80-89

There is no C

Course Policies

Attendance Policy: Attendance will be required for all sessions. If you have to miss a class due to illness or emergency, you will be responsible for material covered in class and class assignments.

Participation: Graduate course work is grounded in active engagement and conversation between students and the instructor. Students are expected to arrive on time for every class session, fully prepared to discuss the topic(s) under consideration that day.

Inclusive Language: Every attempt will be made to use inclusive language, as this concern influences not only classroom assignments but also our interpretation of the Bible. Students who persist in utilizing non-gender inclusive language after the instructor's correction will receive a reduction in grade. While citation from an inclusive language translation of the Bible (NRSV, CEB, TNIV, etc.) is preferred, students will not be penalized for citation from a non-gender inclusive text.

Academic Integrity Policy: Violations of academic integrity and other forms of cheating, as defined in ACU's Academic Integrity Policy, involve the intention to deceive or mislead or misrepresent, and therefore are a form of lying and represent actions contrary to the behavioral norms that flow from the nature of God. Violations will be addressed as described in the Policy. While the university enforces the Policy, the most powerful motive for integrity and truthfulness comes from one's desire to imitate God's nature in our lives. Every member of the faculty, staff, and student body is responsible for protecting the integrity of learning, scholarship, and research. The full Policy is available for review at the [Provost's office web site](#) and the following offices: provost, college deans, dean of campus life, director of student judicial affairs, director of residential life education and academic departments.

Course materials prepared by the instructor (including PowerPoint presentations, study guides, and handouts), together with the content of all lectures and review sessions presented by the instructor, are the property of the instructor. Video and audio recording of lectures and review sessions without the consent of the instructor is prohibited. Unless explicit permission is obtained from the instructor, lectures and review sessions recordings may not be modified and must not be transferred or transmitted to any other person.

Style Guide: All papers shall follow the [Society of Biblical Literature's student guide available online](#). See also A Guide for Student Study & Writing.

The Americans with Disabilities Act (ADA) protects individuals with disabilities from discrimination. If a student requests accommodations under ADA, please notify the professor one week prior to the course. If needs arise during the course, please notify the professor as soon as possible. The professor will work with the College of Biblical Studies to accommodate the student's needs.

***Anti-Harassment Policy:** As a professor, one of my responsibilities is to help create a safe learning environment on our campus. I also have a mandatory reporting responsibility related to my role as a professor. It is my goal that you feel able to share information related to your life experiences in classroom discussions, in your written work, and in our one-on-one meetings. I will seek to keep the information you share private to the greatest extent possible. When I am not able to keep your information confidential, I will only share it with responsible administrators on campus who can provide you with services and resources. I am required to share with the **Title IX** Coordinator information regarding sexual misconduct or harassment, dating or domestic violence or stalking that you report to me. If you would prefer to share information in a confidential setting, I encourage you to speak with someone in the [ACU Counseling Center](#). All of your options are available for review by clicking on the link to ACU's [policy](#)."*

The professor reserves the right to make modifications to the calendar.

Course Calendar

1. April & May—pre-assignments completed on Canvas.
2. June—one-week intensive class.
3. November—completion of the primary course project.

Bibliography

- Ammerman, Nancy T., Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds. *Studying Congregations: A New Handbook*. Nashville: Abingdon, 1998. (256 pages)
- Branson, Mark Lau. *Memories, Hopes, and Conversations: Appreciative Inquiry and Congregational Change*. Herndon, VA: Alban, 2004. (156 pages)
- Bass, Diana Butler. *Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith*. New York: Harper One, 2006. (321 pages)
- Blythe, Stuart. "DMin as Practical Theology." *Religions* 12, no. 1:31 (2021) 9pp.
<https://www.mdpi.com/2077-1444/12/1/31>.
- Bramer, Paul, and Mark Chapman. "Action Research for Doctor of Ministry Project: A Practical Definition." *Journal of Christian Ministry* (2017) 27–41.
- Cahalan, Kathleen A. *Projects That Matter: Successful Planning and Evaluation for Religious Organizations*. The Alban Institute, 2003. (98 pages)
- Cameron, Helen and Catherine Duce. *Researching Practice in Ministry and Mission: A Companion*. London: SCM Press, 2013. (165 pages)
- Cameron, Helen, Deborah Bhatti, Catherine Duce, James Sweeney, and Clare Watkins. *Talking About God in Practice: Theological Action Research and Practical Theology*. London: SCM Press, 2010. (187 pages)
- Campbell-Reed, Eillen R., and Christian B. Scharen. "Ethnography on Holy Ground: How Qualitative Interviewing Is Practical Theological Work." *International Journal of Practical Theology* 17.2 (2013) 232–59.
- Chapman, Mark. "Action Research Ethics for DMin Students." *Journal of Christian Ministry* 1 (2018).
<http://journalofchristianministry.org/article/view/18250>.
- Cooperrider, David L., and Diana Whitney. *Appreciative Inquiry: Collaborating for Change*. Edited by Peggy Holman and Tom Devane. San Francisco: Berrett-Koehler, 1999. (48 pages)
- Cooperrider, David L., and Suresh Srivastva. "Appreciative Inquiry in Organizational Life." In *Research in Organizational Change and Development*, vol. 1, edited by W. Pasmore and R. Woodman, 129–169. Greenwich, CT: JAI Press, 1987.
- Drummond, Sarah B. *Holy Clarity: The Practice of Planning and Evaluation*. Herndon, VA: Alban, 2009.
- Harder, Cameron. *Discovering the Other: Asset-Based Approaches for Building Community Together*. Herndon, VA: Alban, 2013. (189 pages)
- Keifert, Patrick. (ed). *Testing the Spirits: How Theology Informs the Study of Congregations*. Grand Rapids: Eerdmans, 2009. (205 pages)
- Lave, Jean. *Apprenticeship in Critical Ethnographic Practice*. Chicago: University of Chicago Press, 2011. (216 pages)
- Lave, Jean and Etienne Wenger. *Situated Learning: Legitimate Peripheral Participation*. Learning in Doing: Social, Cognitive and Computational Perspectives. Cambridge, MA: Cambridge University Press, 1991. (138 pages)
- Moschella, Mary Clark. *Ethnography as a Pastoral Practice: An Introduction*. Cleveland: Pilgrim Press, 2008. (270 pages)

- Moschella, Mary Clark and Susan Willhauck. *Qualitative Research in Theological Education: Pedagogy in Practice*. London: SCM, 2018.
- Nieman, James R. *Knowing the Context*. Elements of Preaching Series. Minneapolis: Fortress, 2008.
- Rendle, Gil, and Alice Mann. *Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations*. Herndon, VA: Alban, 2003. (289 pages)
- Scharen, Christian and Aana Marie Vigen, eds. *Ethnography as Christian Theology and Ethics*. London: Continuum, 2011. (261 pages)
- Scharen, Christian. *Explorations in Ecclesiology and Ethnography*. Grand Rapids: Eerdmans, 2012. (180 pages)
- . *Fieldwork in Theology: Exploring the Social Context of God's Work in the World*. The Church in Postmodern Culture Series. Grand Rapids: Baker Academic, 2015.
- . "'Judicious Narratives', or Ethnography as Ecclesiology." *Scottish Journal of Theology* 58 (2005) 125–42.
- Sensing, Tim, ed. *The Effective Practice of Ministry: Essays in Memory of Charles Siburt*. Abilene, TX: ACU Press, 2013. (303 pages)
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, OR: Cascade, 2022. (436 pages)
- . "What in the World is Research?" *Discernment: Theology and the Practice of Ministry* 8.1 (2022). <https://digitalcommons.acu.edu/discernment/vol8/iss1/1>
- . "When Research is not Research." *Journal of Christian Ministry* 11 (Spring 2022). <https://journal.dmineducation.org/2022/03/08/2022-when-research-is-not-research/>
- Snow, Luther K. *The Power of Asset Mapping: How Your Congregation Can Act on Its Gifts*. Herndon, VA: Alban, 2004. (148 pages)
- Swinton, John, and Harriet Mowat. *Practical Theology and Qualitative Research*. London: SCM Press, 2016.
- Tisdale, Leonora Tubbs. *Preaching as Local Theology and Folk Art*. Minneapolis: Fortress, 1997. (175)
- Van Manen, Max. *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy*. New York: State University of New York Press, 1990. (202 pages)
- Ward, Pete, ed. *Perspectives on Ecclesiology and Ethnography*. Studies in Ecclesiology and Ethnography. Grand Rapids: 2012. (254 pages)
- Ward, Pete and Knut Tveitereid (eds.). *The Wiley Blackwell Companion to Theology and Qualitative Research*. Oxford: Wiley Blackwell, 2022. (541 pages).
- Whitney, Diana, and Amanda Trosten-Bloom. *The Power of Appreciative Inquiry: A Practical Guide to Positive Change*. San Francisco: Barrett-Koehler, 2003. (288 pages)
- Whitney, Diana, and David L. Cooperrider. "The Appreciative Inquiry Summit: Overview and Applications." *Employment Relations Today* (Summer 1998): 17–28. (310 pages)
- Wenger, Etienne. *Communities of Practice: Learning, Meaning and Identity*. Learning in Doing: Social, Cognitive and Computational Perspectives. Cambridge, MA: Cambridge University Press, 1999. (336 pages)

Wenger, Etienne, Richard McDermott, and William Snyder. *Cultivating Communities of Practice: a Guide to Managing Knowledge*. Cambridge, MA: Harvard Business School Publishing, 2002. (284 pages)

Wertz, Frederick, J., Kathy Charmaz, Linda M. McMullen, Ruthellen Josselson, Rosemarie Anderson, and Emalinda McSpadden. *Five Ways of Doing Qualitative Analysis: Phenomenological Psychology, grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry*. New York: The Guilford Press, 2011. (434 pages)

Classroom Virtues

The GST invites students to participate in a process of theological and spiritual formation. Knowing how to think theologically comes by habit and by imitation, not simply by acquiring isolated facts. The assumption here is that books alone are insufficient for addressing difficulties of life and forming people into the image and likeness of God. Ultimately, we strive to form communities of inquiry, inviting you to inhabit a shared world of learning. Within such an environment, the goal is to cultivate critical skills of reflection, spiritual disciplines, interact authentically with one another, and learn to function as a community of inquiry. A large part of this involves connecting areas of life rather than pitting them against one another. Prayer, study, and other dimensions of life are all integral to the process of formation. Consequently, we invite you to participate in a set of practices; nurtured within this context, you pursue “intellectual, moral, spiritual excellence” the result of which is the formation of the whole person.

1. **Desire for truth in the context of love**—the aptitude to discern whether belief-forming processes, practices, and people yield true beliefs over false ones. People motivated by this desire will be more likely to conduct thorough inquiries, scrutinize evidence carefully, investigate numerous fields of study, consider alternative explanations, while respecting and caring for others.
2. **Humility**—the capacity to recognize reliable sources of informed judgment while recognizing the limits of our knowledge and the fallibility of our judgments. This is not created in isolation but takes into account feedback and correction from other sources of informed judgment.
3. **Honesty**—the capacity to tackle difficult questions without seeking simple answers. Ignoring complex and difficult questions only solidifies vices such as intellectual dishonesty, close-mindedness, and rash judgments. These vices preclude the possibility of refining our thinking and of participating in conversations with others.
4. **Openness**—the desire to engage in an open-ended search for knowledge of God, including receptivity to different ideas, experiences, and people. Listening becomes a discipline that acknowledges the other and respects diversity. The art of being a student and a teacher is an ongoing process that necessitates hospitality, patience, and love.
5. **Courage**—the ability to articulate one’s position while considering other perspectives. The aptitude to express convictions involves risk yet fosters opportunities for meaningful dialog. Responding to objections entails tenacity but should not be confused with close-mindedness.
6. **Wisdom**—the capacity to offer a synthetic discernment of knowledge on behalf of the community. The aim is not merely the dissemination of information but a pastoral implementation of faith for the building up of the community. It solidifies various pieces of data, practices, and experiences and aptly applies knowledge and faith to particular situations.
7. **Stewardship**—the commitment to one’s accountability to the gifts and responsibilities that one brings to the classroom. Classroom engagement includes proactively participating in the course goals, seeking mastery of course competencies, and collaborating with faculty and fellow students in the developing of a learning environment. Committing oneself to spiritual and intellectual well-being and growth is a faithful response to the opportunities graduate education affords.
8. **Hopefulness**—the receptivity to the future possibilities of God. The cultivation of thankfulness for our heritages and expectation for our future ministries engenders a guard against cynicism and a spirit of perseverance during times of stress and disorientation.
9. **Prayerfulness**—the making of space to commune with God. The task of learning and teaching so that we are formed into the image of Christ through the Spirit involves our consistent reliance on God’s sanctifying work.

ABILENE CHRISTIAN UNIVERSITY

LIBRARY

MEMORANDUM

DATE: December 5, 2022
TO: Dr. Tim Sensing
FROM: Mark McCallon, Associate Dean for Library Information Services
RE: Course Application BIBM 753 – Contextual Analysis in Practice

Based on the recommendation of Craig Churchill, Theological Librarian, the library can adequately support the proposed course. Thank you for letting us review the course application.